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► One is often tempted to wonder what the contemporary man regards as superlatively important. It is axiomatic that men will be most actively concerned over the things they cherish most. This is a placid truth until one ponders the fact that political and cultural loyalties raise far more interest today than religious loyalties do. This is certainly obvious in totalitarian lands, but even in our country it is sobering to realize that heresy is now defined in terms of political deviation rather than religious, and that a man can publicly blaspheme God with comparative immunity, in contrast with the results of refusal to observe the rituals of patriotic custom. There is ample place in Christian faith for healthy patriotism, but a culture that puts its secular loyalties above its religious ones has long since become idolatrous.

► In our town (and it is not unlike many others) we had no difficulty arranging a common passion service last Good Friday to commemorate the death of Christ, but we were unable to find common unity to sit with Christ at the last supper on Maundy Thursday. The communion services had to be separate for clear and understandable reasons of not insignificant import. In this impasse, which is the problem of the total church, none of us was callous enough not to be offended or virtuous enough to be able to offer a feasible solution to the dilemma. Perhaps this points out again that man has continual need for the mercy of God because of human sin, and can appropriate that mercy because of his capacity to recognize his need. Surely it is better that we repent of our sin, even separately, before the table of Christ, than that we follow the suggestions of the secularists and express our unity by not kneeling at all.

► Three things should be borne in mind regarding the matter of Communism in schools and colleges. *First*, most of the Communism began back in the late thirties and early forties when it was not as apparent as now that the Communist Party is the agent of an international conspiracy rather than an expression of a domestic heresy. For much of that early period we were official allies of Russia in a war against Germany and Japan. *Secondly*, the fear which indiscriminate witch hunts will sow among many teachers will stifle that freedom of thought and inquiry that makes for healthy academic life. And *thirdly*, the subversive teacher can have little influence on people who are on their guard. The real defense against the Communist danger is an informed population. If we cannot have confidence in the native shrewdness of students who refuse to get sucked into false movements, then we cannot have much faith in the future of American democracy.

Edward Le Roy Long, Jr., Associate Professor of Philosophy and Ethics, Virginia Polytechnic Institute, Blacksburg, Va.

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